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كَيْفِيَّةُ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Prophet's Manner of Prayer

(may Allah's peace and blessings be upon him)



His Eminence Shaykh
'Abdul-'Azīz ibn 'Abdullah ibn Bāz

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The Prophet's Manner of Prayer ﷺ

لِفَضِيلَةِ الشَّيْخِ الْعَلَّامَةِ
عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ
عَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ وَلِلْمُسْلِمِينَ

His Eminence Shaykh
'Abdul-'Azīz ibn 'Abdullah ibn Bāz

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet's Manner of Prayer

His Eminence Shaykh

‘Abdul-‘Azīz ibn ‘Abdullah ibn Bāz

In the Name of Allah, the Most Compassionate,
the Most Merciful

All praise is due to Allah alone, and may Allah's peace and blessings be upon His servant and Messenger, our Prophet Muhammad, his family, and Companions. To proceed:

This is a concise explanation of the manner of the Prophet's prayer (ﷺ) which I wish to present to every Muslim man and woman, so that whoever reads it may strive to emulate him in this regard, following his saying (ﷺ):

(صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي).

“Pray as you have seen me pray.”¹ Here is a further clarification for the reader:

1. Perfecting the ablution, which means performing ablution as Allah has commanded, following His Almighty saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ...﴾.

¹ Narrated by Al-Bukhāri, no. (605).

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles.} [Surat al-Mā'idah: 6] until the end of the verse.

The Prophet (ﷺ) also said:

(لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ).

“No prayer is accepted without purification.”¹

The Prophet (ﷺ) further said to the one who did not perform his prayer properly:

(إِذَا قُمْتَ إِلَى الصَّلَاةِ، فَاسْبِغِ الوُضُوءَ).

“When you stand to pray, perform ablution perfectly.”²

The worshiper turns towards the Qiblah, which is the Ka'bah, wherever he may be, with his entire body, intending in his heart the prayer he wishes to perform, whether obligatory or voluntary. He does not pronounce the intention with his tongue, as verbalizing the intention is not prescribed and is considered Bid'ah (innovation in religion), since the Prophet (ﷺ) did not pronounce the intention, nor did his Companions (may Allah be pleased with them). He should place a Sutrah (a barrier) in front of him if he is leading the prayer or praying alone.

¹ Narrated by Muslim, no. (224).

² Narrated by Al-Bukhāri, no. (5782).

Facing the Qiblah is a condition for the validity of the prayer, except in certain well-known exceptions clarified in the books of the scholars.

3. He makes the opening Takbīr by saying: "Allāhu Akbar" (Allah is the Greatest), while directing his gaze towards the place of prostration.

4. He raises his hands upon making Takbīr to be in alignment with his shoulders or parallel to his ears.

5. He places his hands on his chest, the right hand on his left palm, wrist, and forearm; as this is authentically reported from the Prophet (ﷺ).

6. It is Sunnah to recite the opening supplication, which is:

(اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ).

"Allāhumma bā'id bayni wa bayna khatāyaya kama bā'dta baynal mashriqi wal maghrib, Allāhumma naqqini min khatāyaya kama yunaqqa ath-thawbu-l-abyadu mina-d-danas, Allāhumma ighsil khatāyaya bil mā'i wath-thalji wal barad." (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from sins as the white garment is purified from dirt. O Allah, wash out my sins with water, snow, and

hail).¹

If he so wishes, he may say instead:

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ).

“Subhānak Allahumma wa bihamdika wa tabārak ismuka wa ta‘āla jadduka wa la ilāha ghayruk.” (Glory and praise be to You O Allah. Blessed is Your Name and Exalted is Your Majesty, and there is none worthy of worship but You),² If he recites other opening supplications authentically reported from the Prophet (ﷺ) there is no harm. It is better to alternate between them, as this is more complete in following the Sunnah. Then he says: “a‘ūdhu billāhi min ash-shaytān ar-raġīm, bismillāh ar-rahmān ar-rahīm.” (I seek refuge with Allah from the accursed Satan. In the Name of Allah, the Most Compassionate, the Most Merciful,) and recites Surat al-Fātihah, as the Prophet (ﷺ) said:

(لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ).

“The prayer of one who did not recite Surat al-Fātihah is invalid”³ He then says “Āmīn” aloud in the audible prayers and silently in the inaudible ones, and recites what he can from the Qur’an. It is preferable to recite after Al-Fātihah in Zhuhr, ‘Asr,

¹ Narrated by Al-Bukhāri, no. 744, and Muslim, no. 598.

² Narrated by Muslim, no. (399).

³ Narrated by Al-Bukhāri, no. (756).

and ‘Ishā’ from the medium-length Surahs of the Mufasssal, in Fajr from the long ones, and in Maghrib sometimes from the long ones and sometimes from the short ones, following the Hadīths reported on this matter.

7. He makes Rukū’ (bowing) by saying “Allāhu Akbar” while raising his hands to his shoulder or ear level, aligning his head with his back, placing his hands on his knees with fingers spread out, and remaining tranquil in his Rukū’. He says: “Subhāna rabbiy-al-‘azhīm” (Glory be to my Lord, the Most Magnificent). It is preferable to repeat it three times or more, and it is recommended to say along with that:

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي).

“Subhānak Allāhumma wa bihamdik, Allāhumma ighfir li” (Glory and praise be to You O Allah. O Allah, forgive me).¹

8. He raises his head from bowing while raising his hands to his shoulder or ear level, saying: “Sami‘allāhu li-man hamidah” (Allah hears he who praises Him). if he is an Imam or praying alone, and says while standing:

(رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مِلْءُ السَّمَوَاتِ وَمِلْءُ الْأَرْضِ،
وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ).

¹ Narrated by Al-Bukhāri, no. (817), and Muslim, no. (484).

“Rabbana wa lakal-hamdu hamdan kathīran tayyiban mubārakan fihi mil’as-samāwāti wa mil’al-ardi wa mil’a ma shi’ta min shayi’in ba’d” (Our Lord, to You belongs all praise, abundant, good, and blessed praise, as much as what fills the heavens and the earth, and what fills anything You will beyond that).¹

If he is led in prayer, he should say upon rising: “Rabbana wa laka al-hamd” (O our Lord, to You belongs all praise...) as previously mentioned. If each of them—meaning the Imam, the one led in prayer, and the one praying alone—adds to it..

(أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدٌ: اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ).

“Ahlath-thanā’i wal majd, ahaqqu ma qāla al-‘abdu wa kulluna laka ‘abd, Allāhumma la māni’a lima a’tayta wa la mu’tiya lima mana’ta wa la yanfa’u dhal-jaddi minka al-jadd” (O Worthy of praise and glory, the most truthful thing to be said by a slave and we are all slaves to You is: O Allah, none can withhold what You give, and none can give what You withhold, and the greatness of the great will be of no avail to them against You)² then it is good since it is authentically reported from him (ﷺ).

¹ Narrated by Al-Bukhāri, no (711), and Muslim, (598).

² Narrated by Muslim, no (477).

It is recommended for each of them—the Imam, the one led in prayer, and the individual praying alone—to place their hands on their chest as they did while standing before Rukū', due to the authentic report proving that the Prophet (ﷺ) did so, as per the Hadīth of Wā'il ibn Hujr and Sahl ibn Sa'd (may Allah be pleased with them).

9. He prostrates while saying "Allāhu Akbar" (Allah is the Greatest), placing his knees before his hands if possible; if he could not, he places his hands before his knees, facing the Qiblah with his fingers and toes, keeping his fingers together and extended. He should prostrate on seven body parts: the forehead along with the nose, the two hands, the two knees, and the tips of the toes. He says: "Subhāna Rabbī al-A'la" (Glory be to my Lord, the Most High), it is recommended to say this three times or more, and it is preferable to say along with it:

(سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي).

"Subhānak Allāhumma Rabbana wa bihamdik, Allāhumma ighfir li" (Glory and praise be to You O Allah, Our Lord. O Allah, forgive me), and it is recommended to make supplications frequently, as the Prophet (ﷺ) said:

(أَمَّا الرُّكُوعُ، فَعِظُّوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ، فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِينَ أَنْ يُسْتَجَابَ لَكُمْ).

"As for bowing, glorify the Lord therein, and as for prostration, strive hard in supplication, for it is more deserving to be responded to you."¹

and asks his Lord for the good of this world and the Hereafter, whether the prayer is obligatory or voluntary. He should keep his forearms apart from his sides, his abdomen from his thighs, and his thighs from his legs, and he should raise his arms from the ground, as the Prophet (ﷺ) said.

(اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ).

"Be upright in prostration, and let none of you spread his forearms on the ground like a dog."²

10. He raises his head while saying Takbīr, spreads his left foot and sits on it, erects his right foot, places his hands on his thighs and knees, and says:

(رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي وَاجْبُرْنِي).

"Rabbighfir li warhamni wahdini warzuqni wa'āfini wajburni" (O Lord, forgive me, have mercy on me, guide me, grant me provision, bestow wellness upon me, and support me)³ He should be at ease in that sitting.

11. He performs the second prostration while

¹ Narrated by Muslim, no. (479).

² Narrated by Al-Bukhārī, no. (788), and Muslim, no. (493).

³ Narrated by At-Tirmidhi, no. (284), Abu Dāwūd, no. (850), and Ibn Mājah, no. (898).

making Takbīr, and does in it as he did in the first prostration.

12. He raises his head while making Takbīr and sits briefly in a manner similar to the sitting between the two prostrations, known as the sitting of rest, and it does not include any remembrance or supplication. It is recommended, but if he did not sit, there is no harm. Then, he rises to stand for the second Rak'ah, relying on his knees if possible, or on the ground if he could not. He then recites Al-Fātihah and whatever he can of the Qur'an after Al-Fātihah, and then performs as he did in the first Rak'ah.

13. If the prayer consists of two Rak'ahs, such as the Fajr, Jumu'ah, and the two 'Eid prayers, one should sit after rising from the second prostration, with the right foot erect and the left foot spread. The right hand is placed on the right thigh, with all fingers clenched except the index finger, which is used to point symbolizing Tawhīd (monotheism). If one chooses to clench the small and ring fingers of the right hand, form a ring with the thumb and middle finger, and point with the index finger, it is commendable, as both descriptions are authentically reported from the Prophet (ﷺ). It is preferable to alternate between these two methods. The left hand is placed on the left thigh and knee. Then, one recites the Tashahhud in this sitting position, which is:

(التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ).

“At-tahiyyātu lillāhi was-salawātu wat-tayyibātu, as-salāmu ‘alayka ayyuha an-nabyyu wa rahmatullāhi wa barakātuh; as-salāmu ‘alayna wa ‘ala ‘ibādillāh as-sālihīn; ashhadu an la ilāha illa Allah, wa ashhadu anna Muhammadan ‘abduhu wa rasūluh” (All greetings, prayers, and good things are due to Allah. May the peace, blessings, and mercy of Allah be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.) Then he says:

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ؛ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ؛ إِنَّكَ حَمِيدٌ مَجِيدٌ).

“Allāhumma salli ‘ala Muhammadin wa ‘ala āli Muhammad kama sallayta ‘ala Ibrāhīma wa ‘alā āli Ibrāhīm, innaka Hamīdun Majīd, wa bārik ‘ala Muhammadin wa ‘alā āli Muhammad, kama bārakta ‘ala Ibrāhīma wa ‘alā āli Ibrāhīm, innaka Hamīdun Majīd” (O Allah, bestow Your peace upon Muhammad and the family of Muhammad as You

have bestowed Your peace upon Abraham and the family of Abraham; indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham; indeed, You are Praiseworthy and Glorious.)¹

Then he seeks refuge with Allah Almighty from four things, by saying:

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ).

“Allāhumma inna a‘ūdhu bika min ‘adhābi jahannam, wa min ‘adhābil-qabr, wa min fitnati-l-mahya wa l-mamāt, wa min sharri fitnatil-masīhid-dajjal” (O Allah, I seek refuge with You from the torment of Hellfire, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the Anti-Christ)²

Then he may supplicate for whatever good he wishes in this world and the Hereafter. If he supplicates for his parents or other Muslims, there is no harm—whether the prayer is obligatory or voluntary—due to the generality of the statement of the Prophet (ﷺ) in the Hadīth of Ibn Mas‘ūd (may Allah be pleased with him) when he taught him the Tashahhud:

¹ Narrated by Al-Bukhāri no. (797), and Muslim no. (402).

² Narrated by Al-Bukhāri, no (1311), and Muslim, no. (588).

(ثُمَّ لِيَخْتَرِ مِنَ الدُّعَاءِ بَعْدَ أُعْجِبَهُ إِلَيْهِ فَيَدْعُو).

“Then he may choose whatever supplication he likes most, and invoke Allah therewith.”¹ According to another version:

(ثُمَّ لِيَخْتَرِ مِنَ الْمَسْأَلَةِ مَا شَاءَ).

“Then, let him choose whatever request he wills”.²

This encompasses all that benefits a servant in this life and the Hereafter. Then he makes Taslīm to his right and to his left, saying: “As-salāmu ‘alaykum wa rahmatullāh, as-salāmu ‘alaykum wa rahmatullāh” (may the peace and mercy of Allah be upon you, may the peace and mercy of Allah be upon you).

If the prayer is a three-Rak‘ah prayer like Maghrib, or a four-Rak‘ah prayer like Zhuhr, ‘Asr, and ‘Ishā’, he should recite the aforementioned Tashahhud along with invoking Allah’s peace and blessings upon the Prophet (ﷺ). Then, he should stand up, relying on his knees, raising his hands to the level of his shoulders or ears, saying: Allāhu Akbar, and place them—his hands—on his chest as mentioned earlier. He should recite only Al-Fātihah. If he recites more than Al-Fātihah in the third and

¹ Narrated by An-Nasā’i, no. (1298).

² Narrated by Muslim, no. (402).

fourth Rak'ahs of Zhuhr occasionally, there is no harm, as there is established evidence for this from the Hadīth of Abū Sa'īd (may Allah be pleased with him). If he skips invoking peace upon the Prophet (ﷺ) after the first Tashahhud, there is no harm, as it is recommended and not obligatory in the first Tashahhud. Then, he should recite Tashahhud after the third Rak'ah of Maghrib and after the fourth Rak'ah of Zhuhr, 'Asr, and 'Ishā' as previously explained in the two-Rak'ah prayer. Finally, he should make Taslīm to his right and left, seek Allah's forgiveness three times, and then say:

(اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ).

“Allāhumma antas-salāmu wa minkas-salām, tabārakta ya dhal-jalāli wal-ikrām” (O Allah, You are the Source of Peace and from You is the peace. Blessed are You, Owner of Majesty and Honor)¹ Before he turns to the people, if he is an Imam, then he says:

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ التَّعَمُّةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ).

La ilāha illa Allāhu wahdahu la sharīka lah,

¹ Narrated by Muslim, no (591).

lahul-mulku wa la hul-hamdu, wa huwa ‘ala kulli shay’in qadīr, la haula wa la quwwata illa billāh, Allāhumma la māni’a lima a’tayta wa la mu’tiya lima mana’ta, wa la yanfa’u dhāl-jaddi minkal-jadd, la ilāha illa Allāh, wa la na’budu illa iyyāh, la hunni-matu wa la hul-fadl, wa la huth-thanā’ul-hasan, la ilāha illa Allāh mukhlisīna la hud-dīna wa law karihal-kāfirūn (There is no god but Allah alone, with no partner. To Him belongs sovereignty, and to Him belongs all praise, and He is Omnipotent over all things. There is no power and no strength except through Allah. O Allah, none can withhold what You give, and none can give what You withhold, and the greatness of the great will not avail them against You. There is no god but Allah, and we worship none but Him. To Him belong blessings and to Him belongs favor and to Him is due good praise. There is no god but Allah, we are sincere to Him in religion, even if the disbelievers may dislike it.)¹

He glorifies Allah Almighty by saying “Subhānallāh” thirty-three times, praises Him by saying “Alhamdulillāh” the same number, and proclaims His greatness by saying “Allāhu Akbar” the same number, and completes one hundred by saying: “La ilāha illa Allāhu wahdahu la sharīka lah, la hul mulku wa la hul hamdu wa huwa ‘ala kulli

¹ Narrated by Muslim, no. (402).

shay'in qadīr" (There is no god but Allah alone. He has no partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is Omnipotent over all things.) He recites Ayat Al-Kursi, Surat Al-Ikhlās, Surat Al-Falaq, and Surat An-Nās after each prayer. It is recommended to repeat these three Surahs three times after the Fajr and Maghrib prayers, as there are Hadīths reported from the Prophet (ﷺ) to this effect. All these remembrances are Sunnah and not obligatory.

It is prescribed for every Muslim man and woman to offer four Rak'ahs before the Zhuhr prayer and two after, two after the Maghrib prayer, two after the 'Ishā' prayer, and two before the Fajr prayer, totaling twelve Rak'ahs. These Rak'ahs are called Rawātib (regular) because the Prophet (ﷺ) observed them regularly while residing. As for travel, he would leave them except for the Sunnah of Fajr and the Witr, as he (ﷺ) would consistently observe them both at home and while traveling. It is preferable to perform these regular Sunnah prayers and the Witr at home, but if they are performed in the mosque, there is no harm, based on the saying of the Prophet (ﷺ):

(أَفْضَلُ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ).

"The best prayer a person performs is at his

home, except for the obligatory prayer”¹

Observing these Rak’ahs is among the means that lead to Paradise, as the Prophet (ﷺ) said:

(مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ، بُنِيَ لَهُ فِيهَا بَيْتٌ فِي الْجَنَّةِ).

“Whoever prays twelve (voluntary) Rak’ahs in one day and night, a house will be built for him in Paradise” ([21])²

If he prays four Rak’ahs before ‘Asr, two Rak’ahs before Maghrib prayer, and two Rak’ahs before ‘Ishā’ prayer, it is commendable; as per the authentic reports from the Prophet (ﷺ) indicating this. If he prays four Rak’ahs after Zhuhr and four before it, it is commendable; as per the saying of the Prophet (ﷺ):

(مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ عَلَى النَّارِ).

“Whoever keeps on performing four Rak’ahs before Zhuhr prayer and four after it, Allah Almighty will make the Fire forbidden to him”³ It means that one adds two Rak’ahs to the regular Sunnah prayer after Zhuhr, as the regular Sunnah consists of four Rak’ahs before it and two after it. If one adds two more after it, it fulfills what is mentioned in the Hadīth of ‘Umm Habībah (may

¹ Narrated by Al-Bukhāri, no. (6860).

² Narrated by Muslim, no. (728).

³ Narrated by Ahmad, no. (25547), At-Tirmidhi, no. (393), and Abu Dāwūd, no. (1077).

Allah be pleased with her).

Allah alone is the One Who grants success. May Allah's peace and blessings be upon our Prophet Muhammad ibn 'Abdullah, his family, Companions, and those who follow him in righteousness until the Day of Judgment.





رسالة الحرمين

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